They usually bother very little about the afterbirth. They do not care whether it comes out after one hour or days later. In one case the afterbirth still had not come out after 3 days, the woman had developed a fever and the umbilical cord, which was tied to a pole of the hut, had shriveled up to a dry rope. None of the women thought of interfering. A doctor who was traveling through removed the afterbirth. 844

However, in other cases, medicine is given when the afterbirth does not appear. A resin comes out of the lower trunk of a bush called *ho-ns, which becomes incrusted with sand and dust and hardens into dirty lumps with a rough surface. This mass, */nuno-b, (cf. Analysis in the Appendix) is crushed and brewed with hot water. This drink, especially when prepared strong, is also considered a good way to produce bleeding after birth, because they consider it fatal if it does not occur. Sometimes they try a favorite remedy, wrapping in skins, if the afterbirth still has not appeared on the third day. The tail end of a freshly removed goat skin that is still warm is pressed (the wet side towards the inside) on the woman's loins, drawn between her legs and spread out on her lower body. [278]

The afterbirth is buried in the ground.

[221] The nursing. Not much is done to the new citizen of the earth. He is not washed but wiped off with a skin, his whole body greased and wrapped in a skin after the umbilical cord has been wound in a circle. A salve made from fat and the powder of burned ostrich egg shells is always kept prepared for him. This is rubbed on the child's forehead, temples, and nose, and especially in his nostrils, to produce sneezing and thus expel mucus. The fontanels are well greased because they believe that sicknesses enter there most readily. [279] [952 826]

The newborn children of the pure Hottentots that I saw on the morning after birth had rosy, not fawn-colored skin. [Picture. A Nursing Topnaar Hottentot Woman, about 35 Years Old].

When the umbilical cord falls off, they rub in the wound a charred, dry, tindery powder which is prepared from the underground parts of Oxalis caledonica Sond (called */ho/abe-i). If the wound is inflamed, this mass is rubbed on mixed with fat. 846 278

A widespread prejudice that seriously endangered the continuance of the Little Namaland Hottentot race, was that the mother's milk was not considered good for a child until the third day. Until then the newborn was given thinned goat's milk or cow's milk, unless another woman who was nursing a child, also nursed him. In other cases, when the poor 853

artificially-fed creatures were given the breast on the fourth day, they were often too weak to suck greedily. 853

[222] The child is weaned by the mother rubbing the bitter juice of an aloe on her nipples. If the mother suffers because the milk is no longer being taken, she is milked a few times directly into the ashes of the hearth fire. Just as the milk fizzles away there, it is also supposed to dry up in the woman. 862 [279]

d) Childbed. Directly after delivery the woman is covered up as warmly as possible so that she will sweat. 877

Eyewitnesses reported to me a peculiar custom which is probably no longer practiced today. Several women press firmly on the hip bone of the woman who has just given birth and is still lying on her side. Sometimes this process of "hip sitting" [illegible], is done in such a way that the person performing this act, while placing her foot on the hip of the woman, takes hold of a hut pole with her arm in order to press against the woman even more firmly. The purpose of this is to press the bones together again which, according to their beliefs, were forced apart by the act of giving birth. That also explains the rule that the woman in labor must lie on her side. The bones of one side are supposed to press with their weight against those of the other side. If she were on her back, her pelvis would, as they say, spread apart.

A Hottentot woman (of the old school), does not touch water; not even after the delivery is washing attempted. A white woman wanted to place a cold wet cloth on a Hottentot woman who was bleeding severely and had fainted several times. When she took it from the water and wrung it out, the native women left the hut and made the white woman responsible for the death of the woman which they believed was unavoidable after touching her with water. 846

The new mother rests in bed until the third day and sometimes until the seventh day. Only the blanket under her is changed. To take care of her needs, the woman leaves her bed from the first day.

To help the after-pains disappear, a hot infusion is given, made from the same roasted and crushed sooty formations that are used in the care of navel wounds.

After the seventh day, or sometimes not until after the tenth day, the new mother usually pursues her usual activities. I have not been able to check the information of one woman [223] that menstruation begins a month after birth, even when a child is nursed. [811]

In conclusion, a word about multiple births. It is not considered good luck to have twins. A case of triplets occurred in the year 1897 845 [771]

2: Schapera E-4, 5 (no date) 1950
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It will be remembered, however, that a similar custom was reported by Seiner among the Kung Bushmen, the underlying belief here being that if the child were placed too soon at its mother's breast both would die. Whether this is also the Hottentot belief cannot, of course, be said.

Immediately after the birth the mother is covered as warmly as possible, so that she perspires. Under this cover she must remain for several days, and only the skin on which she is lying is occasionally changed. It is not till the seventh, or even the tenth, day that she is able to resume her normal occupations.[1] During this period of seclusion she must carefully refrain from touching cold water. Schultze mentions that on one occasion, when a woman who had just given birth was bleeding profusely and had even fainted several times, a white woman present wished to apply to her a cloth soaked in cold water. Thereupon all the Hottentot attendants immediately left the hut, holding the white woman responsible for the death of the patient, which they expected would inevitably follow as a result of her contact with the water. Hahn mentions also[2] that at a child's birth a fire is made in the hut with a fire-drill. Steel, flint, or matches may not be used for this purpose. This fire is to be maintained until the navel of the child is healed, and the umbilical cord fallen off; and nothing may be cooked or roasted on it. If these points are not strictly observed, the child will die. The end of the seclusion period is marked by a feast, provided by the father.

Of the ceremonies accompanying the end of the seclusion and the resumption of her ordinary tasks by the mother we have but fragmentary details. Both in Walvis Bay and in Franzfontein Mrs. Hoernlé was told that babies are taken into the first rainstorm occurring after they are in a position to be removed from the hut, i.e. after the navel cord has fallen off. In Walvis Bay, among the Topnaars, it is taken out and turned over and over in the rain by the mother or the grandmother, "so that it will know the rain and not be frightened of it." According to a Dutch informant, the baby is taken out by one of the women who has been present at the birth, and is laid on a piece of skin in the rain. The old woman jumps over the child and back again; then lifts it up, tosses it this way and that in the rain, and says: "I toss you in the rain." This is done, "so that the rain will not hurt the baby"; it is the baby's introduction to the

[1] From other accounts it appears that the period of seclusion lasts until the baby's navel cord has fallen off.
[2] Op. cit., 77.

2: Schapera E-4, 5 (no date) 1938
FX13 Hottentot FX13
Nama
Cape Hottentots

852 source of water. It seems also that the mother is ceremonially reintroduced to water in the same way as in the remarriage ceremony, except that here it is the older women who have looked after her during her confinement who free her from all her restrictions.[1]

844 Kolb's description of the birth customs among the Cape Hottentots
187 agrees in the main with that given above for the Naman, but contains a few additional details.[2] When the time for delivery is at hand, the patient is assisted by two or three of her near female relatives, as well as by the midwife of the kraal, who is specially summoned. As soon as the latter enters the hut the husband must leave it, and may not enter
[783] again until the birth is over. Should he do so, he becomes "unclean", and must purify himself by slaughtering a sheep for a special cleansing meal in which the other men of the kraal take part.

845 If the birth goes easily, all is well. When, however, it is unusually
757 protracted, the women make a decoction of finely cut tobacco and cow's milk, or, where the latter is not available, sheep's milk; strain it, and allow the milk to cool. It is then handed to the patient to drink, in the belief that it will increase the pain and thus lead to a speedy delivery, or else cause strong vomiting which at the same time expels
877 the child. The new-born baby may not be cleaned with water, which they say is "unhealthy". Instead it is rubbed all over with moist cowdung; when this has dried and fallen off, the baby is washed in
[829] the juice of the Hottentot fig (*Mesembrianthemum edule*), which will make it nimble and fleet of foot; then smeared all over with freshly-melted sheep fat or butter, and finally powdered with *buchu*.

The afterbirth is buried in a hole in the ground, together with the blood flowing from the woman. This is all collected on the skin upon which she has lain from the beginning, and on which she must continue to lie as long as the blood flows from her. When the flow ceases, and the woman can or may arise, the skin is wrapped up together with the blood, etc., upon it, and is buried, so that no sorcerer may get at it and use it to work evil magic. The umbilical cord is
● 846 bound with a piece of sheep's sinew until it falls off; there is no mention of any special usage connected with it.

Before meeting again after the birth, husband and wife must both rub their bodies down anew with cowdung, smear themselves with

[1] Hoernlé, "The Social Value of Water among the Naman," *S. Afr. J. Sci.*, xx (1923), 514-526.

[2] *Vergelykje der Caapse Hottentots*, 64-6; cf. Gutmann, "Bilder aus der sexuellen Ethnologie der Hottentotten," *Geschlecht und Gesellschaft*, xii, 324-6; Grauwenbroech, "Uit den Ouden Tijd," 2-4 *passim*.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots

fat, and powder themselves with *kuku*. When the husband then enters the hut, he must first smoke a pipe of dagga, and not till the effects of this have worn off may he speak to his wife and again sleep in his hut.

Graevenbroeck adds the information that the woman, after the birth, must remain in her hut for at least eight days. When this period of seclusion is over, she is ceremonially washed from tip to toe in warm water, if it is winter, or in cold water if it is summer. Only then is she allowed to leave the hut. During this washing men may not be present. A feast is then held, in which blood relatives and friends participate. The birth of the first child, according to Kolb, is celebrated far more lavishly than are subsequent births, especially if it is a boy, when all the inhabitants of the kraal join in the feast.

The descriptions given above are almost certainly inadequate. But they contain sufficient detail to show that the ritual accompanying birth has at least some of the elements found in the other Hottentot "transition rites". The seclusion of the mother, her avoidance of cold water, and the observances relating to the fire during the period of seclusion, the fact that her husband becomes unclean if he enters the hut, and finally her ceremonial reintroduction to the use of water, as well as the first introduction of the baby to the source of water—all these, as we have seen, are essential details in all ceremonies associated with the conception of */naun*. From Mrs. Hoernlé's general analysis of these ceremonies we should expect to find also a sacramental meal in which only the new mother and other women who have borne children take part; but, although mention is made of a feast to celebrate the birth, in none of the descriptions available of the birth ceremonies is there any record of this special meal. Wikar, however, explicitly mentions it in his general account of the occasions on which women alone may take part in the *andersmaken* feasts.[1] He gives no description of the birth customs; and Mrs. Hoernlé's own data on the birth ceremonial have unfortunately also not yet been published.

Abnormal Births

Children born with a caul are credited with prophetic powers. Such a child, according to one of Mrs. Hoernlé's informants, might become a clever */gei aob* (magician) if given the caul to eat as a child;

[1] Op. cit., 54

[853] they frequently massage her. During the last months before the birth the young woman generally goes back to her mother. The older relatives of the mother function as midwives and are by no means inefficient. By rising too soon, however, [896] the mother unfortunately exposes herself to danger and diseases among women are consequently not unusual. The [851] christening lies in the hands of the father. In olden days [881] every child received a Nama name reminiscent of the circum- [893] stances just antecedent or subsequent to the birth, but the [892] Christian Nama have given up this custom, and Biblical and European names are very general lately. The midwife who assists at the birth often gets a present which consists of two goats when a boy is born; when a girl is born, this is reduced by half.

[857] [871] b. It is held that the adolescent girl will very soon be a help to her mother, and boys have to look after the herds from their very early youth. In this matter the school has to fight many a fight with the parents, who do not realise that, in order to make progress, the child has to attend classes regularly. The mother always regards it as more proper to employ the girl at home, and when a goat is lost, it is much more important to send the boy into the pastures to look for it than that he should attend school. But a change has taken place in this respect and the Nama now learn to understand that a regular attendance at class will be of importance to the child in later years.

[841] 6. When at the age of 12-14 years the first menstruation sets in with adolescent girls, the whole family celebrates the occasion. In a corner of the hut which is separated from the rest of the room by means of a curtain, the girl is isolated and adorned with all sorts of ornaments by the feminine members of the family. A festival day is appointed, and in families where old customs are still adhered to the girl is given fresh cows-milk to drink. The milk must come from a cow that has its first calf. If this cow does not die during the days of the menstruation or if she does not get ill, the girl is harmless. But if the cow should die it is proof that [714] this girl possesses special powers, and she dare not drink milk from the herd again during the days of menstruation lest she imperil the herd.

[754] Her menstrual blood is looked upon as effective poison which, when dry, they rub from the clothes and mix with [767] hated people's food in order to kill them. The blood of the harmless girl on the other hand is used as medicine for sexual diseases amongst men.

[593] [576] 7. The brothers and sisters call one another by their names. The parents are also accustomed to calling their children by their names unless they prefer to call the little sucklings "Little Father" or "Little Mother." But children are not allowed to call their parents or their parents' elderly relatives

?: LaMer D-5 (ca. 1925) 1928
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THE MAGIC MEDICINE OF THE HOTTENTOTS.

BY

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Abstract.

Grevenbroek (1695) and Kolben (1786), who is supposed to have copied most of his information from the first named, both give interesting accounts of the manners and methods of the Hottentot Medicine Man. There was evidently a classification, such as still exists in S.W. Africa and Namaqualand, of diseases into minor and major troubles. Minor sicknesses were treated by the herbalists; in the major diseases the first step was consultation with the witch doctor. Divination by examination of the entrails of a slaughtered animal was used. There were distinct differences in the treatment of women and men. Much of the treatment was mere trickery such as sucking with the mouth at pieces of bone cut of the back, and other such methods in which sleight of hand was useful.

All of the old observers from Grevenbroek to Campbell in 1815, corroborate the noise cure, that is, that after medicines had failed, the patient was shaken, reproached for his intention of leaving this world by fair speeches and foul, and was thumped to keep life in him while the many helpers shrieked and howled. If he died during treatment, the noise was redoubled. After recovery an andersmaken or transition rite was undergone by the fortunate patient.

After the advent of the white man, small pox, measles and lues cleanly illnesses swept the country like plagues. Previous to the new comers' appearance, the common diseases were sore breasts, ophthalmias and umbilical hernias, the last named due to the use of fat on the new born baby's umbilical cord which retarded drying. Coughs appear to have been common, but there are no ancient Hottentot remedies for rheumatism, venereal disease, or tuberculosis; those for the last two diseases are of quite recent origin. Those used for phthisis are used on the score of analogy; the chief symptom is a cough, therefore, those remedies used for simple coughs are given. For the wasting of advanced tubercular disease there is to-day one outstanding item, Kattendoorn root, the roots of which spread out horizontally beneath the surface of the ground, as do the veins beneath the skin of a muscular man. Therefore, it must, by Hottentot

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
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repellant, factisque divertium. Habitarum solennis haec est: *Bovem*, binasve boves, quandoque plures, pugnant emti, carnem emeritatam & tantillum aeti expellunt cum propria pervulia adipe in dicta olla exsequunt, intestina sub cineribus assant, atque epyaretis epulis necessaria invitant, & opponunt haec bellaria, ceu ut chirurgicum more.

CAP. XXIV.

De liberorum educatione.

In puerperis facilis laboris naturalis vinculo destro nat's ligare ac solvere norunt; ubi vero difficilis partus forte ingruit, adhibent quendam mirandae efficaciae pharmacum, fortiam evomendo expellentem; quam nullo pretio ab illis aliv per me aliv per alios, redimere potui. Id enim commentitiae legi prohibitum esse, regerebant. Puerperae aeo diu latent; liberos sine ordine & intempestive admodum educunt barbarae matres; postquam per duas aut tres hebdomadas in mapalibus retinuerint eosdem, nullis exquisitis laetitiae involucris, donec appendant sua; quadrisetribus paulo majores fumare petum,* octimestres pedibus incedere, calebbo lente demandos, mihi ratum fecit quinquennalis hujus regionis hospes; octennes juventutemque tractare arma, arcum ejusque à tela; ubi parvulos cibum sanguine suinos colloquant, ad quem toties collineare debent, donec eundem inveniant, famem tandiu perferre cogunt.

* Petum is unknown to me. B.P.

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585 [a]) The marriage feast did not constitute the marriage ceremony, as Ten Rhyne's remarks would seem to imply. Grevenbroek gives a more adequate description, see below, p. 361.

824 845 [b]) The modern half-breed Hottentots of Little Namaqualand use *Mesembrianthemum edule*, stamped and given as a pulp, in cases of delayed labour or retained afterbirth; and *Euphorbia resinifera* for tedious labour. (Schapera, op. cit., 413.)

● 846 [c]) The period of seclusion, according to Grevenbroek (see below, p. 361), was at least eight days.

[847] 276 [d]) This Spartan training is not confirmed by other writers. Ten Rhyne's statement that Hottentot infants four months old are taught to smoke is exceeded only by Tavernier's fantastic

[See 10: Grevenbroek, His File. — Analyst]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

If the marriage does not turn out satisfactorily, they put the woman away and make a divorce. Marriages are solemnized in the following way: they kill an ox, two or three or sometimes more sheep, then they skin the carcases and having exposed them for a little to the air they cook them with the animal's own fat in the pots we have mentioned; the innards they roast beneath the ashes, and when the feast has been prepared they summon their kin and set these dainties before them, enjoying themselves in their own way [1].

CHAP. XXIV.

The Education of the Children.

If a woman is in easy childbed they are sufficiently skilful in binding and severing nature's links; but when a difficult labour sets in, they invoke the aid of a plant of wonderful efficiency, which happily expels the foetus [2]. I could not succeed in purchasing this plant at any price either directly or through others. Their reply always was that they are forbidden by law to share it. Women who have had a child are not long in retirement [3]. They bring their children up without any regularity or niceness, as you would expect from savages. After keeping them two or three weeks in the huts, they then sling them on their backs without any swaddling bands whatever. At a little more than four months old they begin to smoke and at eight months to walk upright, at which time they are given a kaross, according to information given me by one who had resided five years in the place. When they are eight or nine they begin to handle arms, both the bow and spears. Their parents often place their food at a distance; at this they must keep on aiming till they hit it, being compelled meantime to go on fasting [4].

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[1] He adds that "as soon as a male is born his mother partially castrates him, and gives him sea-water to drink, and tobacco to eat" op. cit., 322.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

both with a powder of the bucku shrub, just as in the old days we learn it was the practice of the Greeks and Romans to sprinkle a victim with milled and salted flour before sacrifice. Next the entrails of the slaughtered animal are hung in waved and twisted coils about the neck of each, much as our countrymen do with girdles, necklaces and ornaments for the breast. Finally the priest solemnly exhorts the young couple to mutual love, a chaste concern for the marriage bed, unsullied faith, an earnest zeal in the begetting of children, and all the other duties of wedlock.

After this, full of their native jollity, they fall upon their greasy banquet and clean it up, and musicians beating the earth with free foot begin the dance. Men banquet with men as if in special quarters; women feast with women in a place reserved for them.[***] Each sex is under a separate roof. Only the bride on this auspicious day, which ought to be gayest for her above all, fasts till the morrow's dawn, nor though her throat be on fire will she taste of any drink. I suppose that she conceals her excessive joy at gaining a husband by an exhibition of affected gloom, while all the time quaking with joy at being enrolled among the wives. Then when night falls the husband sleeps alone with the bride in the house that has been built for the consummation of these rites. What prodigies they here devise and act remain concealed beneath the robe of Harpocrates and the veil of Lucina, and so far as concerns me may remain so for ever.

When the brilliant celebration of the nuptials is over, the bridegroom, accompanied by the kinsfolk and connections of both, by the bridesmen and his friends, leads the bride to his home. Here the drinking and feasting are resumed, and the festivities repeated, to welcome the pair as the occasion demands. Then when sacrifice has been made, so that nothing should be lacking to complete the scene, and when the solemn inauguration has been accomplished by the priest, after calling down all sorts of blessings on the newly-married pair, all promptly depart and resume their usual activities.

When a woman is in childbed, her relations perform the duties of the midwife. These women on the eighth day after the birth of the child, and sometimes even later, wash the young mother from the crown of her head to the soles of her feet thoroughly, before letting her go abroad. The men are turned out of the hut. The temperature of the

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[***] This separation of the sexes at meals, and especially at feasts, is noticed by most writers on the early Hottentots.

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

OBD conveniens virisque nexus propinquos et affines, lecto suo exripit, ubi quum consedere de nomine puero indendo primò uxorem suam pervunciatur, eique ut plurimum assentitur, et post illum reliqui ad unum omnes, ingeniosque puerperae applaudunt, eoque nomine appellatum infantem salutant, eique et parentibus felicia precati, genethliacis celebrandis diem terunt.

Natus mihi Barbarus Gonda dictus (ejus nomine Latinis Dama venit) quia ea die qua natus, mater ejus de cibo valdè sollicita, pater à venatione operatus damis domum redibat, quorum carne exurientes convivas, nebridibusque recentem natum commodè tanquam fascia exripiebat: hinc mater occasionem arripuit, Filio Gondoe nomen imponendi. Alia media aestate parturit, quum Soi radiis suis terram percuque matutè uri, adeò ut illa arescat, lacque ubera lacte siccata habeat, quamobrem puerpera, dum semper mamillas suas exsiccatas videt, misericordia tacta, filiolae *Sikhatè* nomen indidit, voce compositâ ex *Si* quod lac, et *khatè* quod penuriam significat: appellatione valde opportunâ.

Herili patrifamiliae res pecuaria ampla est Herum per sacrificulum victima caedit, cujus adipe infans cum matre ab ariolo vaporante circumlinientur herbâque Buchu, pari quo dixi modo perspergunter, natalitiaque data, maritus in unam alteramque hebdomadam se foras proripit, et nisi infans mammâ disjunctus aut lacte depulsus sit, vir cum mulere sua etiam toto anno non cubat, eaque gravida secubat: interim pellicibus agi vagae veneri litans, nam Afris hic plures solent esse nuptiae, quae singulae suis mapalibus separatim degunt, remque familiarem maritique juxta religiosè curant, eique certatim vultu vertâque blandiuntur, qui in binoctium trinoctiumque pro cujusque venere, gratia maritique, mox hanc mox illam complectitur.

H 846 553 [47]) This description (together with the following paragraph) also applies to the Hottentots. It is of course by no means complete, but is correct in suggesting that the mother is secluded for some time after the birth, and that before she leaves her hut she is ceremonially cleansed (*cf.* Schapera, *op. cit.*, 262 ff). There is no other record of a name-giving ceremony similar to that mentioned by G.

H 553 [48]) Wrede's Hottentot vocab. gives the word *k'goede* = steenbok (Latin *capricornus*, not *dama*, which is given as the Latin equivalent of klipspringer = Hottentot *k'goyde*); Kolb's vocab. (said to be based on that of G.), gives Hot. *kdoude* = steenbok. (Mölenbergen, *op. cit.*, I, 222, 227).

S 834 545 [49]) This statement, although applicable to most primitive peoples, seems in the present instance not to refer to the Hotten-

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Africa FX17

water is according to the seasons of the year, hot in winter, cold in summer. Then the husband calls together his kith and kin of both sexes and receives them in his hut. When they are all seated the matter of a name for the child is broached. First he asks his wife; as a rule he expresses his agreement with her, and after him they all do likewise, praising the wit of the young mother. They then greet the child by his new name, pray for happiness for him and his parents, and pass the day in celebrating the birth.[1])

A certain native of my acquaintance has gotten the name of Gaudo (in Latin *dama*, or buck)[2]) from the following circumstance. On the day on which he was born, his mother being very anxious about food, his father came home from the hunt laden with buck. The hungry guests were fed upon the flesh, the newborn babe was swaddled in the skins. Impressed by the timely relief, his mother improved the occasion by naming the boy Gaudo. There is a tale of another woman who gave birth to a child in the middle of the summer, when the sun with its rays most scorches earth and cattle, so that the earth is parched and the udders of the cattle are empty of milk. The young mother, beholding her own dry breasts, was touched with pity, and gave to her daughter the name *Hithaiba*, a word compounded of *Hi*, milk, and *Thaiba*, lack. Surely a very happy choice of name.

Any father who is well stocked with cattle again offers sacrifice on the occasion of a birth; the mother and babe are smeared in the fat of the victim, which is warmed by the priest; and they are sprinkled with buchu in the manner described. After the birthday feast the husband takes himself off for a week or two, and until the infant has been taken from the breast or weaned, he does not sleep again with his wife even if it be for a whole year.[3]) He always sleeps away from her when she is with child. In the meantime he goes with concubines, paying homage to a roving love, for these natives generally have several wives, each living separately in her own hut, looking after the household and scrupulously obedient to her husband's commands. They vie with one another in flattering him with word and look, and he embraces now one, now another, for a space of two nights or three, according to the passion,

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title, but to be derived from the account given by the "Stavenisse" crew of the AmaXhosa. They say: "As soon as a woman is confined in childbed, her husband must stay away from the hut for 13 to 14 days, and not sleep with his wife as long as she is suckling the child, even if it be for a year. In the meantime he must console himself with his other wives" (Mohlenpan, op. cit. II, 60).

14.Hahn 1-8 (ca. 1870-1880) 1881 FX13 Hagenest FX13

22. Another custom, common to Khoikhoi, Bushmen and Berg-Damara—of whom the latter have entirely adopted the Khoikhoi language and manners—is the practice of cutting off a finger. This is done even to new-born children who are not a day old. As all sicknesses are expected to come from ǁGoam, or from his servants, the practitioners of witchcraft, it appears that this custom is a kind of sacrifice or offering to ǁGoam, and we are entitled to conclude that, in very remote times, human sacrifice must have been practised by the Hottentot race.

23. If a woman's or young girl's breasts itch, they say: "My son, my cousin, or some near relation, will soon arrive."

24. If a cow, during the night commences to groan in her sleep, the next morning she is caught, and a piece of skin, just above the nose, is cut, so that it hangs down in the shape of an ear-ring or *ear-drops*. If this be neglected, the owner of the cow soon will die.

25. If a girl becomes of age, or if a wedding is to be celebrated, nothing but cows and sheep-ewes may be slaughtered; and if any other cattle is killed the couple is sure to live unhappy. The fattest cow or the finest young heifer is chased about the place by the young men, and thrown with stones and beaten with clubs, until she is so exhausted and trembling with fear that she allows everybody to come near and touch her. If she still should kick and show fight, it is a sure sign that the marriage will be a continuation of fights and quarrels between husband and wife.

26. The girl or girls who have become of age must, after the festival, run about in the first thunderstorm, but they must be quite naked, so that the rain which pours down washes the whole body. The belief is that they will get fruitful and have a large offspring. I have on three occasions witnessed this running in the thunder-rain, when the roaring of the thunder was deafening and the whole sky appeared to be one continual flash of lightning. This was among the ǂGamiǂnus, on the banks of the Geiǂâb